

THE AMERICAN NATIONAL PREACHER.

No. 9, Vol. XXII.

SEPTEMBER, 1848.

Whole No. 261.

SERMON CCCCLXXXII.

BY REV. J. B. CONDIT, D.D.

Pastor of the Second Presbyterian Church, Newark, N. J.

EMINENT HOLINESS ESSENTIAL TO SUCCESS IN THE MISSIONARY ENTERPRISE.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes."—*Isaiah*, liv. 2.

THE mind of the prophet may have been directed primarily to the prosperity of the Jewish church, after the return from Babylon; but it is generally believed that he had in view also the enlargement of the Christian church. As the prophecy concerning the sufferings and triumphs of Christ, occupies the preceding chapter, it is reasonable to suppose that in this call to Zion to rejoice in the prospect of the glory that awaited her, the prophet referred particularly to the church under the Christian dispensation. At what time more than this present has the church had reason to appropriate the language of the text? When has the Providence of God indicated more clearly the duty of enlargement, and furnished greater facilities for accomplishing it? The condition of the world invites the onward march of truth, and attracts the sympathies and efforts of the friends of the Redeemer. Whether we look to Divine prophecy and promise, or to the wide field of Christian enterprise which is now ready, the voice to the church is loud and earnest, Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes.

The figure here employed is simple and appropriate. Zion is represented as dwelling in a tent, emblematical of her condition in a wilderness. Her growth is described by the lengthening of her cords, and the strengthening of her stakes; in which may be included the advancement of the church not only in numbers and extent, but also in strength, or in purity and vigor of piety. This close alliance between the internal vigor and external enlargement of the church may be inferred from the nature of the case.

It is also plainly implied in the language of prophecy concerning the progress of Christianity, and in the teachings of the New Testament on the effects of Christian living in the conversion of men. Can I propose to myself a more important object on the present occasion* than that of showing the way in which the disciples of Christ will be prepared to accomplish the work which he has committed to them. It is the will of Christ that His kingdom shall extend by the instrumentality of those already made its subjects. This is evident from His own instructions, from the constitution of the church soon after His ascension, from its early history and the means by which its rapid extension was at first promoted, and also from the direct and earnest language in which the apostles repeatedly enforced the obligations of the churches to hold forth the word of life, and to strive together for the furtherance of the Gospel. These obligations did not grow out of any thing peculiar to Christianity then which does not now belong to it. Its spirit, laws, and designs, are still the same. Neither did they arise from anything peculiar in the state of the world. A large portion of it, now as then, is filled with error and wickedness. They are the obligations of the church which Christ redeemed by His blood, planted in the world for which He died to spread abroad the light and love of the cross. The constitution of the church and its relations to the world indicate the same obligations. It is then a momentous question—In what consists the strength of the church for doing this great work? What is the element of that effective energy by which God has determined to fill the earth with light and holiness? I propose to direct your attention to that single thing, without which, we have reason to believe, the church will never fulfil the commission, Go ye therefore and teach all nations,—I mean, a large measure of the spirit of Christ. In doing this, *I shall illustrate the connection between the piety of the church and its efficiency and success in extending the Gospel in the world.*

I. That agency in its various forms which is required for the extension of the Gospel, is directly connected with the piety of the church. The appropriate agency in this enterprise must have its source in a deep conviction of the lost condition of men; and the sensibility to this truth will be in proportion to the degree of the spirit of Christ in His disciples. It is not enough to look at man in his temporal relations, a member of the human family, with rights as a social being and a subject of government, and capable of intellectual improvement. When deprived of these rights and privileges, his condition will appeal to the common sympathies of our nature. These sympathies will be awakened when he is robbed of the dignity and prerogatives of a man, and of the bless-

* Preached in the Second Presbyterian Church, Newark, at the recent ordination of E. M. Dodd and Oliver Crane, as Missionaries to Turkey.—En.

ings of social and domestic life. But in these features of his lot we have not reached the radical elements of his wretchedness; and if they excite nothing more than our natural sympathies, we have no sufficient basis for such an enterprise as is necessary for the salvation of our world. The real misery of man lies deeper than these outward circumstances. It consists in his estrangement from God as a sinner, his moral corruption, his degrading superstitions and deeply rooted errors, from which he is passing every hour unblest to his final doom. He cannot be recovered except by that remedy, found alone in the Gospel of Christ, which will reach the heart of his corruption and ruin. All appliances will be in vain which are not made with direct reference to his character and destiny as a sinner and an immortal being. This is the basis on which the missionary enterprise rests—man is lost, degraded, cursed in his sins; we must give him the Gospel, for nothing else will save him.

Now what is the spirit that will embrace and sustain such an enterprise? To what do the wants of man, thus ruined and exposed to the wrath of God make their appeal? They do not successfully address the ordinary principles of our nature—our native generosity, our common sensibility to suffering, or our love of enterprise and achievement. A mere common philanthropy cannot be relied on to select and sustain the instrumentality requisite to meet these wants. Neither is it the fruit of political ambition, of national pride, of the spirit of commerce or of conquest. These necessities of man effectually appeal only to the heart deeply moved with the evil and consequences of sin, with the love of Christ and the claims of the glory of God. Without such emotions we may be prompted to do some things desirable and necessary for the extension of Christ's kingdom when opportunity is offered. But the hand and heart, warm, earnest, and liberal, will not be consecrated to the work. With a large measure of the love of Christ, and of sympathy with Him, there is such a capacity to feel the spiritual necessities of man, and the obligation to supply them, as will secure the needed effort. But if there is little of this devotion, if the selfish and worldly spirit prevail, the "mind to work" will be wanting, and the cry of the perishing millions for help will fall upon the ear with little effect. We derive a strong argument for this work from the command and the example of Christ. But the power of Divine authority and example over the mind will not be great where little of the spirit of Christ is found. The mind that surveys the field of wretchedness and ruin in this world, with but little sensibility, will not be deeply impressed with the Divine requirements on this subject.

When we look at the nature of the instrumentality demanded in the cause of missions, we discern more plainly its immediate connection with the piety of the church. It is of such a *kind*, that a

formal religion, a cold, selfish spirit, will never put it forth. The *men* who shall go into the field of labor constitute an important part of that instrumentality. And what is the influence that will enlist our young men in the missionary enterprise? What is it that will lead them to choose their homes, and often early graves, in dark and distant lands? The work of preaching the Gospel to the benighted heathen, is not attended with the attractions of worldly gain and distinction. It has only those attractions which love to Christ can appreciate—hard toil and much sacrifice in making known the Saviour amid reigning ignorance and corruption. The terms of service propounded to the foreign missionary, are substantially those propounded by Wesley to Whitfield, when he invited him to enter a field of arduous labor: "You shall have bread to eat, raiment to put on, a house wherein to lay your head, and a crown that fadeth not away." He is called to an engagement in which the laurels to be gained are not those of earth, but of heaven. The victories to be achieved will not be hailed by human plaudits. The voices of an admiring world will not cheer him on in the great moral conflict. Nothing but a large endowment of the spirit of his Master, can fit him to enter it or sustain him in it. He must have much of that love to the souls of men, and that forgetfulness of self, which will make him willing to spend his life in any land, however dark, in efforts however difficult, to bring lost sinners to the cross.

It may be said that the consecration of men to this work depends very much on the influences under which they are brought in our literary and theological institutions. There is doubtless some foundation for this remark. The promotion of piety in our seminaries of learning, may well be an object of earnest solicitude. Precious is the baptism of the Spirit which has sometimes been enjoyed there; the cause of Christ at home and abroad has reaped the blessed fruit. Around these institutions Christian sympathy will gather, so long as the cultivation of the heart in the exercises of humble piety is kept uppermost. But we are to remember that such is the connection between them and the churches, that the spirit of devotion existing there will generally correspond with the tone of piety around them. Our young men preparing for the ministry, are from the bosom of the church; and what the churches over the land are, in the type of their piety and their devotion to the cause of missions, *they* are likely to be. Besides, if men in sufficient numbers are prepared for this work, must we not look to the piety of Christian parents, who, having first given their children to Christ, will educate them according to the spirit and import of such a dedication. Only under the strong influence of the love of Christ do they estimate this as an obligation and a privilege. It is only when this principle is powerfully present in all their plans and purposes, that parents are directly instrumental in

training their children for self-denial in doing good. Without this, worldly hopes and prospects are likely to affect their characters, even when they are Christians, far more than is consistent with the claims of their Master. Few of them will be so converted to the sympathies of Christ, that they will hold themselves ready to do all that He bids them, and to go wherever He sends them. In one word, if the heart of the church has feeble beatings in sympathy with a dying world, her sons nourished in her bosom will have little sense of obligation to be employed in spreading the Gospel in dark lands. The church is in such a sense, the mother of missions, that she is to nurture her children for the work. But she will have few to give to it, if she is not deeply imbued with the spirit of Christ.

The *consecration of property* to this cause, another part of the necessary instrumentality, is essentially connected with the piety of the church. As we draw nearer to the time when the triumphs of the cross shall become universal in the earth, we shall witness a great advancement in such consecration. It is plain from the work to be done in giving the Gospel to the nations, that the property of the church must be employed in a greatly augmented degree. Operations are now seriously embarrassed because the money is wanting to sustain them. The cause of missions is now, and has been for some years past in such a position, as to make the question one of immediate and solemn interest,—what is it that will bring the people of God to meet their responsibility in the consecration of their property to the cause of missions? What will lead them to seek it and love it as an instrument of doing good and honoring their Lord who lends it to them? What will root out their covetousness, so that they will cheerfully bring their money and lay it with themselves on God's altar? This they profess and promise to do, but what shall make it a practical reality? What, but a high-toned, all-controlling Christian principle? What, but such a prevalent power of the love of Christ as shall identify them with Him and the object for which He died? Then they will regard their worldly treasures as given them to be employed in extending His kingdom. We may still point as we have done to the systematic demand made on the property of the church under the ancient dispensation; we may demonstrate the fact with every form of argument, that this is a part of the Christian economy; we may illustrate a thousand times over, the command to give and the blessedness of giving, and we shall draw out the treasures of the church in the same stunted measure, till under the influence of holy love, this principle—we are not our own, our property is not our own but Christ's, shall rule in the hearts of His people. Then their gifts will be made, not simply because they cannot escape the call, but because they appreciate

the claim of their Saviour, with whose love to a perishing world their hearts beat in warm sympathy.

Another means for the conversion of the world which illustrates the point before us, is *prayer*. This lies at the foundation of all success. The work is God's in such a sense, that all we do is in vain without His blessing. Hence there is a great responsibility in respect to this agency. And it is hardly necessary to pause for the sake of showing how this means for promoting the missionary enterprise is dependent on the piety of the church. There is not a point in its past history from which we do not learn the power of prayer. It beams out amid the triumphs of Pentecost, the achievements of the Reformation, and the developments of the Spirit in these latter days, in the islands of the sea, on the shores of the Bosphorus and on the plains of Persia. And what is the prayer by which this cause is moved onward, and what will prompt us to offer it? If the object for which we pray is strongly loved, it will be earnestly desired; and if it is a great and momentous object, the intensity of the desire will be increased. Such an object is the conversion of the world; and we shall pray for it just in proportion to the strength of our love for it. Will the heart follow up prayer for Zion, if it has only a vague superficial desire; if it is not deeply pervaded with the love of Christ and a sense of the magnitude of the object itself? Without this it may do it from habit, it may do it reluctantly, it may do it formally, but it will not do it importunately. What is wanting to enable a church to sustain the Monthly Concert of prayer for missions, when the object shall kindle every heart and the fire on the altar shall not go out from the time of one sacrifice to another? The conviction that it will not do for a church to live without such a meeting may keep in existence that which is called so; but this conviction will not bring the church there with its holy and spiritual sacrifices. The life of such a meeting depends on the all-pervading power of the cross in the heart. This gives infinite value to the object of prayer. This presents the condition of the world as Christ regards it and carries the heart forth to Him with solicitude and faith, for the promised extension of His kingdom. Only under this influence will such prayer be offered as shall bring about the day when the tent of Zion shall lengthen its cords to the ends of the earth and gather all nations beneath its canopy. It has thus been shown that in respect to the means requisite for spreading the Gospel over the earth, the efficiency of the church lies in its piety.

II. The truth under consideration appears in view of the connection between the piety of the church and the right application of its power.

Its agency is effectual only through the simple gospel of Christ. There was power in the primitive preachers because they adhered to this. It was their great business to bring out the doctrine of the

cross as the fit and sufficient remedy for human guilt and wo. We work effectually only when we work in the same way. But the agency of the church does not spontaneously apply itself in that way in which it will gather the most fruit. Perverting influences are so attendant on human effort, and especially in the present condition of the Christian world, that our security, next to the power of God is in the holiness of His people. An influence may come in unawares to corrupt our motives and measures and bend our purposes from their original rectitude. It may turn aside our sympathies and energies from the one great object, the publication of the Gospel of Christ to the nations, and occupy them with subordinate designs.

This perversion has sometimes been seen in the employment of Christian energy in contention about matters that ought never to have been so elevated, as to divert the attention of the church from its great work. In this way Satan has succeeded in abridging the force of the onset against his empire. Intellect that ought to have been consecrated to the high designs of the cross has been wasted in the field of controversy. Graces of the Christian that ought to have been exercised in the scenes of holy, self-denying effort for man's salvation have been concealed. Spirits that ought to have been interceding with strong crying and tears for the coming of the kingdom of holiness, have been in a measure lost to the church by the diversion of their influence from its noble designs. It is easy to fill the hearts of good men with designs which seem to them to be of the first importance to human welfare, but which withdraw them from the appointed agency for the recovery of the world. It is easy for the heart to disguise to itself its motives and aims and so lose sight of the simple plan of doing good which our Divine Master has instituted. But if the greatest efficiency of the church in turning this world to God cannot be secured, till it unites its energies in this one channel of effort, publishing redemption for sinners in the name of Christ, then the thing greatly to be desired is such a combination and direction of the elements of its power. And what is it that will keep the church bound to the simplicity that is in Christ? What will concentrate its power in the simple work of giving the Gospel to the dying millions who have it not? What will quench the unhallowed zeal which party interests awaken? What will keep in check the various diverting influences and bring the consolidated strength of the sacramental host into the hallowed enterprise of the world's salvation? Nothing but a great increase of love to Christ, of the mind of Christ, of devotion like his. This will be the source of a moral health and vigor, that will secure the undivided agency of the church in the accomplishment of this glorious design.

III. We must consider the fact that we are called to prosecute

the work of missions amid great discouragements. This enterprise makes a large demand on faith and courage. It is a gradual work and in it we meet with many obstacles. Some cannot enlist in a scheme that moves on so slowly. Others who have enlisted have grown weary in it for the same reason. Without making a proper estimate of its nature and difficulties, it is assumed that the forest will fall by the single blow of the axe, that the mountains can be levelled, the valleys exalted, and the highway of holiness be built in a day ; and that victory will follow the first attack on the forces of the prince of darkness. All such persons mistake as to what we have to do and the way it is to be done. Make a rational estimate of the work—the languages to be formed and acquired, the ignorance and error, stupidity and corruption to be removed, the obstacles to be overcome that are interwoven with the habits and structure of society, and the prejudices that have been deeply rooted for ages : and you will look at it as the wisest and best men regard it, not as the work of a day, but as one requiring long and painful toil. You will not wonder that some faithful and devoted men labor many years before they can report cheering results.

This world offers a hard soil for the moral cultivator. That which men have to face when they go forth into the field will make weak hearts tremble. When the missionary sketches a picture of the scene before him, he is often compelled to shade it very darkly ; and if he puts in a bright spot, he is compelled to write beneath it, “in the garden there was a sepulchre.” As a great General once said of an imminent hazard he had encountered, that he had now met with a danger worthy of his courage, so the missionary may regard his work as worthy of the noblest heroism. His must not be the low, self-inflated courage, which fails where its exercise is most needed, because it wants genuine faith in God : but that lofty, noble yet simple and quiet courage, which wraps itself about with the panoply of God and advances in His strength. The same spirit is demanded of us, that we may go forward with unwavering firmness and hope in the presence of discouragements. Where the laborer falls at the time when he is most needed in the work and best fitted to do it ; where there is long delay before the appearance of fruit ; where persecutors arm themselves to defeat the cause ; if we have not such a spirit of love and trust and devotion towards God, we shall faint and become weary. These are trials of faith we must expect to meet. They have already been experienced in some degree, and it will be strange if they do not come in a still more appalling form. It is true that hard times have been passed ; let us be thankful that God has raised up men of greater souls, of mightier faith than we, to bear the cause onward. The record of the past is an encouraging one as it displays the hand of God in the missionary enterprise. It bids us

hope and never despair. And we would believe that the scenes of trouble and dismay through which the cause has been brought have not been without advantage to its friends, in developing their confidence in God. But we have no reason to suppose that such scenes are ended. I would not magnify the difficulties to be encountered. But when I think of the time it must take to give the Gospel to Jew and Gentile over the whole earth, the many faithful men who will fall before the work is finished, the fierce war Satan will wage that he may retain his dominion and the strong holds that are to be wrested from his power, I see that the church has not yet attained that confidence in God and His promises which the exigencies of the enterprise demand. If we are prepared to prosecute it through all its delays, perils, and reverses, we must unite with unwavering faith, such love to the cause and its Author, that our hearts will cling to it in every extremity and our hands be ready to sustain it. For this we need a piety nourished into unwonted vigor by much intimate fellowship with Christ and the promises—a faith and devotion of higher type than most of us have yet reached, inspiring us with hope when the dark night encompasses us and prompting liberal aid to the cause which we are to love alike in its perils and its successes.

IV. I would direct your attention to the connection between the piety of the church and its ability to bear prosperity. While God is a sovereign in the dispensation of grace, the Christian has learned that He has some regard to the humility and sense of dependence in His children, in the bestowment of His comforts; and that such blessings are withheld when they begin to be lifted up with pride. At other times He takes some method to keep them humble, as he did Paul after he was caught up to the third heaven. May we not believe that God deals with His church in accordance with such a principle? With little piety it could not meet great and long continued prosperity in the increase of numbers without the growth of pride and self-confidence. In the healthy growth of the human frame, its strength increases as the several parts are enlarged. So in the growth of the spiritual body we look for the same correspondence in vigor and extent. If there is a healthful external enlargement, there must be a corresponding increase in internal strength. Or, to change the figure, the stakes of Zion's tent must be strengthened to bear the extension of its cords. It is a principle taught in the Bible, and in the history of the church, that God will be glorified in the results of the efforts of His people; and therefore does not authorize them to expect success where they are not prepared with an humble spirit to give honor to Him. We do not know all the reasons which govern Him in this department of His works; therefore we cannot absolutely affirm that He has made successful the efforts of His people for the conversion of

the world so far as their piety would bear it. But we do know that He will have all the glory of the triumphs of truth. We do know that He has sent dismay and rebuke when His people began to feel that their own strength had gotten them the victory. We know also that it demands more than common humility and faith, to be carried rapidly from victory to victory, and yet preserve a God-honoring spirit. And this is enough to teach us that there is an important connection between the piety of the church and its success in the Missionary work; and that while it possesses little spiritual vigor, it cannot reasonably expect that God will cause it to advance rapidly in the conquest of the world. It is a humiliating fact when the servants of God have so little of the spirit that delights to exalt His faithfulness and power, that they cannot bear a rapid success in this enterprise of mercy. That to break down their confidence in man, and develop that reliance on Him with which they can use aright a spiritual triumph, He must withhold his gracious power and sometimes leave them to fierce struggles with their foes. That he must sometimes remove standard-bearers, and seem to weaken the forces of His people as He did those of Gideon, that He may make them strong to bear as well as achieve victory. But this has been the order of His dispensations, and doubtless will be so hereafter; showing that the strength we need in doing the great work committed to our hands does not consist in numbers, but in holiness.

If such is the intimate and essential connection between the piety of the church and its efficiency in the work of spreading the Gospel, we can readily answer the question, What is required that the American churches may prosecute with increased vigor and success, the work of Missions? It is a large measure of the spirit of Christ, consisting in faith, love, humility, and self-denial. It is not wealth. God has put into the hands of His people an ample amount of wealth to meet the demands of this cause. It is not the knowledge of the condition of the world. This is abundantly furnished. The state of the heathen world is now laid open to all in wide-spread authentic intelligence. It is not facilities for doing the work. These are multiplied to a degree that gives us access to almost every section of this dark world. That which is wanted is a baptism of the spirit of Christ—such a supremacy of love to God and man, that under the conviction, we are not our own, our property and our children are not our own, we shall adopt it as our great work, with all the heart, to show the way of life to all the dwellers on the earth. Such a piety will have as its basis, strong and unwavering principle. It will comprise a deep compassion for the miserable, cheerful self-sacrifice, unyielding courage, and a heaven-directed faith. Then means will be furnished according to the demand. Christian energy will not be misapplied. The heart of the church will not faint under tem-

porary discouragements; and success will be welcomed with the spirit that glorifies God. It will gladden the hearts of our brethren in foreign lands, and be a bright token of mercy to the heathen world, when there shall be such a general outpouring of the Spirit on our churches, as shall secure to them an increase of spiritual strength as well as numbers—imparting largely of the mind of Christ to all His followers. Thus will they be prepared to fulfil the mission of mercy to which their Master calls them.

I need not say concerning these our brethren whom we are about to consecrate to the work of preaching the Gospel, one to the Jews, and the other to the Gentiles, that they will soon faint in their work, unless their hearts are fixed, trusting in God, and deeply imbued with the spirit of Christ. They go to a dark land, full of corruption and foes to the truth. With a cheerful heart we bid them go, and go too with spirits joyful in the Lord. At the same time we say, that as it was the primitive taste, "to believe, to suffer and to love," it must be theirs also. We will follow them with affectionate sympathy and ever ask that great grace may be upon them. I can see the ship which bears them from their native shore on a pleasant morning entering the harbor of the Turkish capital. As she lies in the waters of the Golden Horn, under Seraglio Point, with Stomboul and her mosques and minarets on their right, with Pera and Galata on their left, the Bosphorus opening just beyond them, Scutari with its tall dark cypresses in front and the sun coming up from beyond the site of the ancient Chalcedony, it will be to them a sight of surpassing brilliancy.* Well may they suppose they are about to enter the garden of the world. But how soon will they tread among the monuments of spiritual death, with only here and there the signs of a resurrection. When they have engaged in the work of repairing that moral desolation, with obstacles to success on every hand, and found the remark verified—"it takes a great deal of labor to do a little good;" what will sustain them in their work? Not youthful enthusiasm, nor the love of achievement and earthly glory, nor the beauties of nature and art around them. Nothing but that devotion which unites with love to Christ and to the service which He assigns them, a firm reliance on the arm of God and zeal for his glory.

This spirit so important for the missionary, is also important for us, that we may execute our part in this blessed enterprise. Not a momentary impulse or resolution awakened by some fervid appeal. Under such an influence we may act boldly for a time and strike for some high design, but without a vigorous spiritual health such effort will not last. We want that piety which has strong, intelligent principle for its foundation, the devotion of Christ for the model of its development; which brings us with an unflinching

* From a published letter of the late Professor N. W. Fiske.

faith to bind the cause of missions to the eternal Throne, and consecrates us in one entire and perpetual sacrifice for its promotion. May the Saviour impart to all, His own blessed spirit, to the glory of His excellent name !

SERMON CCCCLXXXIII.

BY REV. JOSEPH F. TUTTLE,

Of Rockaway, N. J.

THE HAPPINESS OF CHRISTIANS IN BEING WITH CHRIST.

"Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world."—*John xvii. 24.*

THESE words were uttered in prayer by the Lord Jesus Christ. Analyzed in their connection, they assert or imply the following truths. First, the existence of a covenant between God the Father and the Son. On certain conditions the Father covenants to give the Son certain persons to be His. Second, the circumstances in which these words were uttered clearly point out the conditions to be fulfilled by the Son. He was to become incarnate, experience the trials of men, and at last become the propitiation for the sins of the world by suffering death. Third, these words assert the precise result to be attained through this covenant thus fulfilled by each party in all its conditions. Those given to Christ are to be with Him in heaven to behold His glory. Fourth, the means through which this result is to be secured are distinctly implied. The sanctification of Christians, through Christ "the Truth," made efficient by the Holy Spirit. Heaven as a place must be reached by holiness as a condition. In the counsels of God, executed by His Son, and intending such excellent results, heaven and holiness were to become synonymous. Without the one the other is impossible, and with the one the absence of the other is impossible, so much so, that the truth will not be perverted greatly were we to say heaven is holiness and holiness is heaven. And Fifth, the pledge for the accomplishment of this plan is pointed out. It is the prayer of the Son of God. If the prayers of Abraham saved Lot, and those of Moses saved Israel from urgent ruin, shall the prayer of Christ fail of an answer? Away then with

the dishonorable doctrine, that any one of those given by the Father to the Son, and for whom that Son, so soon to be crucified has prayed, shall at length fail of being with Christ!

From the range of topics presented by this analysis, we must content ourselves with selecting one, *the happiness those given to Christ shall experience in being with Him where He is.*

Let us examine some of the elements of this happiness. And in the First place, freedom from sin enters largely into this happiness.

Sin is a source of misery to all who practise it. The wicked are not happy, even though they love to sin. The most abandoned have moments of painful thought, when conscience, seizing the wings of anticipation, bears them to the judgment of the Great Day. Within them is a settled disquietude concerning actions even they cannot approve. They know that to treat God as they do with neglect and open contempt, is not only base, but ruinous. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." What an assertion! How unceasing the agitation of the sea, the waves of which know no rest! And is it true? The Scriptures assert, as joint-witness with universal experience, that every wicked heart is distressed with a ceaseless agitation, and disquietude, which the world can no more calm to peace, than a child can still the ocean by casting upon its troubled surface a single drop of oil.

But if those who love sin are disquieted by it, how miserable must they be, who have been renewed in the spirit and temper of their minds, when they do the things they would not? The greater advances they make in the knowledge of their own hearts, the more painful become their convictions of their own unworthiness. But especially when they see their constant tendencies to wickedness, notwithstanding the love of Christ, when they recall their numerous transgressions and imperfections, so dishonorable to the Saviour who has bought them with a price, they feel grieved, and with anguish realize the exceeding sinfulness of sin. As the work of sanctification progresses, the more exquisite becomes their pain from remaining corruption. Here we have unfolded much of the pain suffered by a sincere Christian while in the world. With a heart quickened to perceive the beauty of holiness, and with anxious longings to become perfect as his Father in heaven is perfect, to sin under any circumstances is the cause of great distress.

Accordingly how often do we read the expressions of anguish wrung by sin from those most distinguished in the church even when apparently almost ripe for heaven. The mere mention of such names as Paul, Brainerd and Payson, will suggest all we mean by the assertion. They seemed to suffer up to the moment when the portals of heaven were thrown wide open for their admission.

But it was one condition of entrance there, that the soul should become possessor of that holiness without which no man shall see the Lord. O, glorious hour, when the soul enters heaven, not so much because it is a place where angels dwell and all things are lovely, but because through infinite grace, the soul shall no more sin. The bonds are snapped and the spirit is free. Such is one element of the happiness of being with Christ. Perfect and eternal freedom from sin is the portion of those famed persons. As they bend around the throne of God and the Lamb, they shall no longer utter their heart-broken cry, "Father we have sinned against heaven and before thee," but their words shall be the words of long, hymning gratitude for being washed and made white in the blood of the Lamb.

2. A second element in that happiness is living in a world where the practice of holiness will be as natural and easy as the practice of sin is now in this world.

Here all the tendencies are towards sin like a deep, mighty river. With effort or without, this flood will bear us to our destiny. Effort may enable us to accomplish the fatal voyage more quickly, but if we prefer to fold our arms and sleep; the strong current of this world will in due time sweep us into perdition. If we wish to ascend that stream it must be by vigorous effort. To reach heaven without such effort would be as impossible as to ascend a river without lifting an oar, or stringing a muscle.

The course of things in this world may be represented also by the ascent of a steep mountain, the sides of which are made difficult by rocks, and ice, and gorges. If the climber choose to give himself up, and relax his precarious foothold, his own weight will carry him to the bottom a mangled corpse, but would he reach the top he must step carefully, now clinging with strong grasp to a jagged rock or friendly bush, and now with painful effort climbing on his knees. Less care, less effort, less pain, might be fatal. Such is the pathway to heaven. It is a rugged, steep, unsmoothed path, requiring in its ascent, care, diligence, energy, perseverance, and much grace from on high. It is not more natural for a sinner to climb that path, than for a sluggard to climb up that steep and icy mountain. It is natural rather for him to relax his hold, and precipitating himself, add to the frightful momentum which carries him swiftly into the abyss. Every sinner loves his own ruin so well, that he seems to use all the ingenious artifices of the spiritual suicide, and unless prevented by Divine grace, he will at last consummate the dreadful death of his own soul.

The same fact may be illustrated also by the battle-field. Numerous, and malignant enemies surround one here. He must contend even like a desperate man, or be slain. And yet universal experience proves it to be true that to fight in this warfare, even for eternal life, is not natural, or pleasing to the soul. It yields

itself gladly a captive, and sinks to "chains of darkness" without a sincere effort for a victory which is crowned with heaven.

In one word, such is this world, and such those living in it, that the current sweeps mightily towards perdition, and to stem that current requires painful effort. It will cost many heart-aches to the regenerate to find within himself tendencies to give up and be carried downwards. Anguish will sometimes wring his heart as he finds drowsiness paralyzing his energies, and his enemies gradually acquiring the fresh mastery of him. It is then his anguish becomes articulate and he cries out "Lord save, I perish!"

This is a source of deep anxiety to the Christian. As yet holiness is not the natural habit of his soul, whilst the "old man" still rules him with a rod of iron. "O wretched man that I am!" such is his cry, as he drags around with him everywhere "the body of this death," chained to him like a fetid corpse. But in heaven it is not thus. There all the tendencies are towards holiness. The current sweeps that way. All companions and associations are holy. The soul itself is holy, being now perfect as its Father in heaven is perfect, and above all, Jesus Christ is there encircling those given to Him with the attractions of His omnipotent love, and drawing them irresistibly toward holiness. In heaven the practice of holiness will be as natural as to breathe. It will no longer require that painful, and unnatural effort which must be put forth here, even to attain a miserable and imperfect righteousness.

And as the soul of a Christian breathes such an atmosphere and is braced up by all the holy associations and tendencies of the place, and feels itself naturally mounting as on eagles' wings through the grace of Christ, how unseparable its joy, how past all expression its feeling of security!

"No more to suffer or to sin,
No snare without his faith to try,
No traitor heart within."

This feeling of security against sin, this feeling that the soul has been so restored to the perfect image of God, that the practice of holiness shall for ever be as natural and easy there, as the practice of sin was natural and easy in the world whence it came, will fill it with joy greater than ear hath heard, or eye seen, or heart conceived. The redeemed shall sin no more in heaven, they shall not wish or be inclined to sin, and through infinite and ever-sustaining grace there shall be no danger that it shall ever sin again. My brethren, is it not strange, almost passing belief, that any sinner is to attain to such perfection, as this! And yet we hope we are tending thither.

3. A third element in this happiness will be the cultivation of the mind and heart by proper objects and pursuits.

Even here thought is a source of great pleasure. As the mind

penetrates and comprehends truth it feels delight. In heaven thought will be free. Earth shall clog it no longer. The glorious body shall feel no more fatigue, nor be weighed down with indolence, but like an untiring angel search through the works of God. If here the mind experiences so much delight, whilst with great labor learning the alphabet of knowledge, what shall be its joy there when it shall be instructed by angels, and with them shall pursue "all knowledge" with a vigor knowing no weariness and a relish knowing no satiety. Here the powers are weak and the capacities limited. There they shall have every excellent pursuit by which they may be developed into the symmetry of perfect manhood. Perhaps angels, their own minds illumined by the Father of lights, shall accompany the redeemed on excursions of mercy, for the acquirement of knowledge. They shall especially study the ways of God as seen in His perfect moral government, and their rapture will keep pace with their wonder. What floods of light shall rush across the mind under the teachings of Gabriel, or the great Lawgiver, himself grown angelic under the instructions of heaven during so many ages! But to be where Christ is, how shall that companionship cause the mind to expand and the heart to swell! On earth "never man spake like this man." In three years, under this Divine teaching, twelve ignorant men made such prodigious advances in knowledge as to fit them to be apostles of Christianity to a world in ruins, and this before they had put off this vile body. What must be the progress of those same minds, unincumbered and free, under the same Great Teacher in heaven? Boundless will be the delight of ever continuing under such a teacher as the Lord Jesus Christ!

And the heart, too, the power to will and to feel; how intense the joys springing from this source? How even the will reduced to a patient submission to God, at times experiences such pleasure as words cannot describe; what shall it be then, when the will of the creature shall be so swallowed up in the will of the Creator as to feel an eternal and undisturbed submission to that will? Now to see the Divine perfections, especially as unfolded in the plan of redemption, what a well-spring of joy to the heart perfectly satisfied! Heaven is no place for the sluggard, nor the stoicism of philosophy, nor the hard heart of sin, but for sympathy, for emotion—in one expressive word, for love. "It does not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." Then the mind no longer shall see through a glass darkly, but face to face, with unclouded vision, and the heart shall beat with the unmingled pleasure of loving God and all holy beings perfectly. Mind and heart shall have ample food, and "from glory to glory" shall be their progress.

4. A Fourth element in that happiness will be the society of

heaven. The pure take pleasure in the society of kindred spirits. What a rich picture of happiness springing from the social principle in human nature, when the mysterious stranger walked with the disciples to Emmaus! Their hearts already imbued with love that beat in unison with his, as he spake of Messiah and redemption, and when he vanished from their sight, only recognized at the last moment, they said, "did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" What a delicious joy must that conversation and communion have produced, making those two hearts burn as they came into contact with this Divine being whose influence penetrated them! And shall these same hearts experience less delight in the same companionship in heaven? To be with Jesus, what an exalted privilege to all who have learned to love him! To be in the immediate presence of God, with the spirit of adoption so perfect that we can exercise a love which casteth out fear, and address Him as Father, who can measure this joy?

Angels shall be our companions also, and they will have much to tell in their own history which will be pleasant and joyful to hear. The story of some veteran belonging to a past generation delights us, and the hours spent in listening to such an one are ever reckoned among the memorable privileges of life. But should an archangel repeat the story of creation, with all its thrilling incidents, and chant the very song of the angels, when the first morning broke upon the world, what pleasure would it not excite? And is it too much to believe that such will be our privileges in heaven? And in return, perhaps the angels will request us to describe the hole of the pit whence we were digged, the deep debasement of sin, the agony of conviction, the joy of conversion, with its new hope, just as we would describe strange things to the blind, since angels are without experience on that wonderful theme. On that theme, perhaps even these dumb tongues may grow eloquent, and as we repeat the strange story of our salvation by Christ, almost incredible to ourselves, we shall reciprocate with the angels the pleasures they have conferred on us, by adding new emotions of wonder and pleasure to their already happy hearts.

The redeemed of past ages will be there also, of meeting whom we have often thought with a sort of unbelieving anticipation. Will it be no pleasure to meet Enoch, the only good man of a whole generation, and hear of his conflicts, hear him expand his own condensed history, as given in the Scriptures, until we have it expanded into all its thrilling details. And so with Noah and Moses, how will our hearts expand at the rehearsal of their eventful lives. The lights and shades of such lives as Isaiah and Jeremiah, shall add their glory to the rich delight. And perhaps more intensely interesting than all beside, will be the personal narrations of the twelve apostles, recounting those numerous inci-

dents in the life of Jesus, "the which, if they could be written every one, I suppose that even the world itself could not contain the books that should be written." The narration of the great apostle of the Gentiles, given in meagre outline in the Bible, shall there become full, and exalt our joys.

We shall recognize our friends there. The disciples recognized Moses and Elijah on the Mount of Transfiguration, and the beloved John knew one, so glorious that he fell as dead at his feet, to be like unto the Son of man, on whose breast he himself had leaned during the supper. We shall know our friends in heaven. The good man who lately died among us, used to say, with great animation, "I expect to see my mother and sisters in heaven, and other friends who shall follow me. I shall know them, and they me, and I think it will be a pleasant meeting. I know I shall see the great worthies of the church in all ages, and I cannot express the satisfaction I feel in the belief that they will not be ashamed to call me brother." She who has been snatched so suddenly from us, has probably met that good man of whom I have just spoken. Perhaps he was the first to welcome her home. And is it too much to believe that in some such moment, these who have so lately left us, may meet my sister, or your companion, or your child, and carry news of us to them? Is it too much to believe, that some in heaven having left dear friends on earth, a husband or children, shall anxiously interrogate these latest messengers from among us, concerning those left behind them? Perhaps the mother in heaven will inquire concerning the children for whom she prayed with her latest breath, and the father seek to know whether his son is following in his footsteps. And oh, my friends, what report has gone to heaven concerning us?

What a delicious element in the happiness to be conferred on those given to Christ, is the society of heaven. What a fraternity of joy will that be, in which angels and the perfectly good shall be brought together by love, and over which Jehovah shall shed the ineffable bliss of His own infinite heart of love.

Finally, those who are with Christ in heaven shall suffer no more.

It is hard to bear affliction, and it requires much grace to kiss the rod which smites us, even in mercy. The heart has vast capacity for suffering. For their own sake no one chooses pain, sickness, and death. These are our attendants in this world. Sin has made us debtors, and through these harsh executioners, collects the due. It is not only hard to suffer ourselves, but very hard to see others suffer, especially those dear to us. We sometimes are crushed by the sufferings of friends, which we cannot relieve. In one word, suffering is our constant attendant through the world.

But it is a singular fact that the people of God are especially

called to suffer, and sometimes chastening peculiarly grievous is the evidence of adoption. The heated furnaces and lion's dens, and bloody crosses, are found in the paths of the good, and with the Bible to guide we can partially explain the mysteries of affliction. Perhaps no means leads the soul sanctified in part, so certainly back to God. The seeds of sorrow, scattered by the hand of Christ, yield the peaceable fruits of righteousness to them that are exercised thereby, and the fierce fire of affliction consumes the dross and reflects back the perfect image of the Refiner. God chastens us "for our profit, that we might be partakers of his holiness," and yet the apostle himself declares this chastening for the present not to be joyous, but grievous.

Affliction is not known in heaven. God wipes all tears from their eyes. The redeemed have become sanctified, and love will be sufficient to keep them in the path of obedience. The rod will no longer be necessary. Such scenes as we witness on earth will never be introduced in heaven. Pain and sickness are prohibited enemies, which never can approach the good. There will be no scenes of long anxiety over a friend balancing between life and death, and no low moan of anguish from a broken heart, as the balance turns in favor of death. They shall no more die. Everlasting life is their portion. They have plucked and eaten the fruit of the tree of life, and have drank of that living stream which gushes from beneath the throne of God and the Lamb, and henceforth death shall disquiet them no more for ever.

Blessed place, exempt from suffering and from death. Come, my brethren, and feast your hearts on such anticipations. Banish despondency as you think of heaven. Yield yourselves to hopes so full of comfort, and let a chastened imagination rove in the approaching future. It is meet that we should rejoice even in the midst of tears, when we have hopes that our departed friends have already reached that place where sickness and death are only known by remembering the past. If they have attained such enviable felicity, that they shall no more suffer, why shall we be inconsolable for their absence? Why wish their return to this world, where they must again weep, again be sick, and again die? Could we attain the wishes we sometimes express in the anguish we feel for their absence, and they suddenly be brought from heaven to earth, they might reproach us as Samuel did Saul, "Why hast thou disquieted me to bring me up?" Why should we despond, and murmur, and long for their return? If their Father and our Father, has for ever freed them from suffering, let us not selfishly wish to rob our dear departed ones of the wondrous felicity to which they have become heirs, but rather bless that mercy, which makes our loss their gain. For truly, to all given to Christ, to die is gain. To be with Christ where He is, to sin no more, to have no desire to sin, to expand the mind and heart with

the noblest pursuits, to mingle with angels, and the redeemed, and be companions with Christ our elder Brother, and to be for ever free from all suffering—this is the consummation of bliss; and when we see a friend entering upon such a state, let us magnify the grace of Him who doeth all things well, even though it leave us childless or orphans to finish our pilgrimage alone.

1. From this subject thus developed, it is natural to infer that there is a vast difference between earth and heaven.

Here all sin, there no one sins. Here all suffer, there no one suffers. Here the mind is wearied with effort, and the heart is chilled by selfishness, there the mind will know no fatigue, and the heart ever beat with love. Here we meet the wicked, the impure, the wanton, the selfish, there we shall meet only the perfectly holy and good. Here we bend in agony by the cold clay of the dead, and utter the low wail of a broken heart, there we shall never see the cold clay of the dead, or utter sorrow as those dear depart from us. O wondrous contrast! It is no matter of surprise that an afflicted saint just gone home, as he feasted his heart with such prospects, should grasp the hand of his pastor, and with straining eyes and broken utterance, exclaim, "this is almost too much for a sinner to expect!"

2. We may also infer from this subject, that to those who go to be with Christ, death is no calamity.

So thought the apostle when he challenged death for his sting and the grave for its victory. He had faith to say of himself, "for me to live is Christ, and to die is gain." And is it a calamity for those given to Christ to enter on such happiness as has been described? to exchange suffering for joy? hope for reality? fear for fruition? and earth for heaven? Is it a calamity to be folded in the bosom of the Great Shepherd, and carried safely through the sullen stream of death? Is it a calamity even early to begin those joys in heaven, when only a few years of sorrow have been our portion here? My friends, let us not rob ourselves of this most excellent conviction, that whenever death, no matter when or how, becomes the threshold of heaven, it is no calamity. To a real Christian death is the Jordan rolling between him and Canaan, and though it be the most solemn hour of his existence, yet leaning on Christ he will venture into deep waters in the joyful hope of a welcome on the other side.

In all other cases, death is a great calamity, and we blame not the wicked for shrinking away from the king of terrors. To such death is not the threshold of heaven, but the precursor to everlasting retribution.

"There is a death whose pang
Outlasts the fleeting breath,
Oh, what eternal horrors hang
Around the second death."

3. We may further infer the reasonableness of constant and strenuous exertion to secure heaven.

If it be esteemed laudable for a young man to toil diligently for years to acquire reputation among his fellows, why shall he be esteemed a madman, if he devote all his energies to acquire such a reputation that angels and the good will love to call him brother, and God himself will affectionately welcome him as "a son dearly beloved?" If we *deem* it reasonable for one to labor for competence here, why shall we consider him foolish who is laying up treasures in heaven? Come, my friends, and let us reason together. For one moment place yourself on the death-bed. Suppose the air is laden with the praises of men and you see around you the evidences of an honest competence. The world has gone well with you, but now you are to die, tell me what more the world can do for you? Can it fling light into the grave? Can it disarm death of its terrors? Can it afford one ray of comfort to your heart? Can it whisper of an eternal city above, and of a safe conduct thither? Oh, no, the world like a traitorous friend is forsaking you, and now when you most need it, you have no friend. It is the sad conclusion of life which many misguided persons bring on themselves.

My friends, life is so short, death is so solemn, eternity has such joy and such woe, that he only is wise who so uses life as to secure heaven and escape hell. He acts a reasonable part, who lives for heaven, but oh, what severe expression can sufficiently reprobate that insanity which squanders life and loses heaven? Life so spent as to be the "earnest" of heaven is well spent, but spent in such a way as to secure this world alone, this is to sow to the wind and reap the whirlwind. This is to make life an irreparable failure, and he who makes this failure in a world blessed with the mighty agencies of the Cross, may expect to be addressed as, "Thou fool, what has it profited thee to gain a very small part of the world, and then lose even that, and with it thy soul?"

Divine Providence has lent an emphasis to these words as addressed to the young. What a scene we have just witnessed!* It was not the aged sinking to rest, it was the young snatched away as by a whirlwind. It was not the feeble and diseased, cut down when all expected, but one on whose cheek health bloomed, and who bade fair to see yet many years. The victim was so choice a one, her sickness so painful and her death so sudden! Can it be possible we shall see her no more? That her voice shall no longer mingle in the melodies of this sanctuary? As we recall the past, it seems a delightful dream, with a sad and sudden waking. But heaven is no dream, and we believe she is there.

* Occasioned by the death of a young and interesting member of the Church of which the author is pastor.—Ed.

We would not disturb her joy with our selfish regrets or call her back again, to say "I am sick," and then to die.

But had this sudden death come to many who hear me now, how comfortless would be our sorrow ! We should mourn as those without hope. No hope ; sickness with heavy hand crushing you, reason fled, and at last death closing the scene. My young friends, how can you trifle or delay with such imminent dangers pressing around you ? Already several of your number have been cut down suddenly since the year began, shall the warning be unheeded ? Hear what saith the Scripture, "He that being often reprov'd, hardeneth his neck shall suddenly be destroyed, and that without remedy."

In conclusion, we may infer consolation for those who mourn. This whole community has suffered loss in the sudden death of one of its most lovely members, but we learn to repress our regrets as we recur to the evidence that she is moving in the society of angels and the perfectly good in heaven. This Church mourns the lost of a dear child, whom she early baptized, and welcomed to her communion ; but shall we murmur when we think of her as sinless, sanctified and happy in the presence of God, and where Christ is ? And especially a family mourns. Their hearts are still aching with the agony of separation, and their tears flow apace at every fresh remembrance of her. And yet even for them, and for all like them, there is consolation. Jesus has prayed, "Father, I will that they also whom thou hast given me be with me where I am." They have strong evidence to confirm their hope that the departed was embraced in that prayer, and that now, in her case, that prayer has been answered. And is this no consolation ? We do not bid you cease to weep but to weep in hope, and submissively. We do not bid you cease to feel, for Christianity teaches no such stoicism. But while you feel your loss to be great, have gratitude for a mercy which as much outweighs the affliction as heaven is better than earth. If the departed be happy, bless the infinite grace which has saved another sinner, and then follow on to the same exalted joy. May the blessing of the compassionate Jesus rest on you, and on all the children of affliction, giving you beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness !

FAITH, HOPE, VICTORY.

"Faith worketh by love," says the apostle. It is a principle of God's government that love must urge us to every duty; and for every relation of life there is an affection. Look at that young woman. A little while since, she seemed only to live for herself, for pleasure and admiration. No rewards could have bribed her to self-denial, retirement and watchfulness. But follow her now to yonder shadowed room. She is beside the cradle of her babe. She has forgotten the world. Her world is in her child. The babe is sick. Fever has breathed upon it. It has lain for weeks hovering betwixt life and death; but the changed girl is there, unwearied by day, sleepless by night. The babe grows. He is a wayward boy, a disobedient and profligate youth; but though all cast him away, the mother's heart yearns over him, pities him, pardons him, loves him still. Why? What reward has she! What has thus changed her whole nature? The love which grew with that babe in her heart, and was born unquenchable with his immortal life. Now, my brethren, this is the powerful charm by which faith does its work in the Christian's transformation. When God converts a sinner to his service, he inspires him with love. The love of Christ constraineth him to live not to himself, "but to Him who died for him and rose again." It is the remembrance of Christ, his best, truest, most faithful friend, which prevails in his heart over the world's temptation to sin? How can he sin for his own pleasure, when Christ, whom he loves above all others, died to save him and make him holy?

Hope is the child of faith. The Christian believes in an eternal heaven, and therefore he hopes for it. What were we without hope, the nerve of enterprise, the soul of patience, the cordial of the sick! The sailor braves for it the storm and the wave; the merchant ventures for it his wealth and his name; the student gives for it his long and anxious nights.

The Christian hopes; and when the world tempts, and his evil nature incites, and the devil flatters, he looks upward to Jesus, where He sits at the right hand of God. "A little longer," he says, "and the struggle will be over. My sorrows shall fly away before the eternal morning; and the crown, the palm, the harp and the smile of God shall be mine." He believes the promise of his Lord. He has a hope of the better, the nobler, the more enduring. His faith has overcome the world.

Thus is the Christian's life a fight; but he struggles manfully, courageously, cheerfully and confidently. He knows that God

with him. He knows that God will help him. He knows that God will give him the victory.

His fight is onward, still urging forward his march, through ambush and ranks of open enemies, until he reaches the grave, and bows his unconquered head to Him who is the resurrection and the life. Angels have watched him through all his difficult career, though he has seen them not. Now they hover within his dying sight. He seizes the omen. "Victory!" he cries as he gives up his breath. "Victory!" shout his guard of heavenly friends, as they bear upward his exulting spirit from the world he has overcome. "Victory!" respond the keepers of the everlasting gates, as they fling wide open and uplifted the portals of the skies. "Victory!" "Victory!" "Victory!" is heard in thundering acclamations, as he passes on through the shining ranks towards the inner circle around the Lamb that was slain, and kneels at his feet. "Blessed art thou, for thou hast overcome!" pronounces the King of the Church, and crowns him with leaves from the tree of life. Now heaven is hushed to hear the voice of their ransomed brother; and clear, and reverent, and joyful, is that voice, as he casts from his head the crown at his Master's feet, and cries, "Thine be the praise, my LORD and my God. Thy faith hath given me the victory. I have triumphed in thy name!" Then burst from countless armies of souls redeemed like him, floods of praise loud as many waters, "Thanks! Thanks! Thanks! Thanks be to God, who gave us the victory through our Lord Jesus Christ."—*Dr. Bethune.*